Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30 Issue 5

Nov 2025

Cover Page

The Cover Page Photo of the Nov 2025 issue of Vedanta Sandesh is a lovely photo of the Bar-headed Geese (Anser indicus).

Bar-headed Goose is a cool graceful mid-sized bird whose color is pale grey, and has its distinguishing feature of two black bars on its head. The head is white, beak & legs are orange. Bar-headed Geese usually form monogamous pairs and are seasonal breeders. They are one of the highest flying birds and have been seen crossing Himalayas upto 21K ft. They breed in Central Asia in colonies of thousands, and in winters cross over the Himalayas to come to countries like India in the south.

A lovely bird which is obviously a lover of quiet & green Himalayas, and having a tripund kind of bars on its head is also an apparent Shiv-bhakta. It's darshan is indeed a blessed experience and we bow our head in reverence to its awesome creator. Photo Courtesy: Social Media.

Om Tat Sat

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Vedanta Sandesh

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

Monthly eMagazine of Vedanta Mission
Nov 2025 : Year 30 / Issue 05

Published by
Vedanta Mission
Vedanta Ashram, E/2948, Sudama Nagar,
Indore-452009 (M.P.) India
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तस्मात्सर्वप्रयत्नेन
भवबन्धविमुक्तये।
स्वैरेव यत्नः कर्तव्यो
रोगादाविव पण्डितैः।।

Therefore, a wise seeker should, as in the case of illness etc., strive hard by every means at his disposal to be free from the bondage of repeated births and deaths.

Vivekachoodamani - 68

Message from Poojya Guruji

Karma, Vikarma & Akarma

In the fourth chapter of Bhagwad Gita Lord Krishna says that it is extremely important that we know what exactly is meant by Karma, Vikarma and Akarma. We keep on doing something or the other throughout our lives and if we do not exactly know what karma etc really implies then we could deny ourselves the possible results of our own Karmas.

Karma is Important

By Karma we all make our living, serve our family, increase our business, serve the society or country or maybe the whole world. All these are very important goals so it is equally very important that our Karma becomes very productive. Karma not only helps change our world outside, but simultaneously it also effects our minds too. At times we start the whole endeavor of karma to fulfill our few basic requirements & desires, but most often we end up with dozens of new desires more. Our account sheet seems to always remains in deficit. If it is some progress then no issues, but the fact is every desire makes

us more deficient, desperate & dependent. Desires are like drops which brings more & more vacillations. If at all we do fulfill our desires and at the same time assure that we are truly rid of the earlier bug and experienced true fulfillment then it is indeed a step forward, but the truth is something different. The state of our minds is disturbed and stressed. This is what has been going on right from childhood, and we console ourselves that we have atleast fulfilled few. This not only effects our productivity, relationships, family, but even brings all kind of diseases. So we all need to know a better way of living in the world.

Holistic Karma

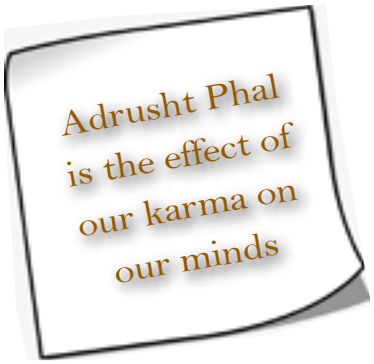
Bhagwad Gita addresses this issue very thoroughly. We have to fight our wars and fulfill our aspirations and responsibilities. There is no way out from Karma, work we all must, and that also work hard, giving out our best and even excelling. But in this process we cannot afford to make our minds more & more dirty and even invite ill-health including psychic problems. Bhagwan assures us that there is a better & intelligent way of acting by which we reap the best results on both fronts - outside and even

inside. Imagine a scenario wherein we excel in our workfields and simultaneously we make our minds more beautiful, intelligent and subtle too. That's what Gita prescription offers. If at all the mind becomes more maligned and stressed then then inspite of all our so called progress & prosperity we will be a loser. Then no amount of wealth can ever help us.

Prescription of Gita

Every Karma has two results - outside and also inside, on our mind. This is called as Drusht Phal and Adrusht Phal. Drusht Phal is seen outside, while adrusht phal is its effect on our minds, we experience the pressures, stress, the egoistic elation or depression. Basical-

ly we alone see & know all this adrusht phal. If people around are caring & sensitive then max they can just see some stress & depression in you, but most of the people are in the same tub, so all this is considered normal. But we know that the challenges are taking their toll. With right knowledge we can live positively all the time. There are some people in the world whose graph is always on the rise and nothing seems to affect their minds & enthusiasm. It is all about our motivation.



If we pay attention then we shall see that there are basically two kinds of motivations in our karmas. One, in which we 'want' something, and second, in which we 'give' something. Both are our conscen-

tious & deliberate actions, however, the effect of both on our minds is totally different. It is only the first kind which makes our mind stressed, while the second kind of karma rather invokes more love & fulfillment. This is a great discovery. If at all we can turn our wants into sewa for others then we have won this war. We keep doing the karmas, but now the basic change is to just prioritize our sewa over our wants, and as we keep doing our karmas so results will definitely be there better than before. This brings us to the art of doing karma as enjoined in Gita.

Karma:

By Karma we imply, the right Art of doing Karma, as enjoined by Bhagwad Gita and all other Vedic scriptures. In this art there are few steps to appreciate:

1. Life begins by seeing how we are show-

ered by so many blessings. We are loved by the powers that be.

2. We dont have to take up all the burdens of life, the train is anyway moving and so most of the things are being taken care of.

3. Our responsibility is identified by our inclinations and love. We have to specialize in some 'thing' rather than be a jack of all trades.

4. Having identified your love, give out your best in it - holistically.

Learn to use all your faculties - body, heart & intellect while doing your karmas.

5. Now, comes the most critical component. Work

to give rather than to get. Appease the divine powers who continuously bless us - in profound love & gratitude, rather than just for your petty egoistic ends. This is called the Yagna-bhava. May all your karmas be like oblations given during a Yagna. Such a Karma definitely brings about positive results - on both fronts. Externally, because you are doing your best; and internally, you are stress-free. You live like a blessed person, a person in love. This is the Art of Karma - as enjoined by Gita and Upanishads.

Vikarma:

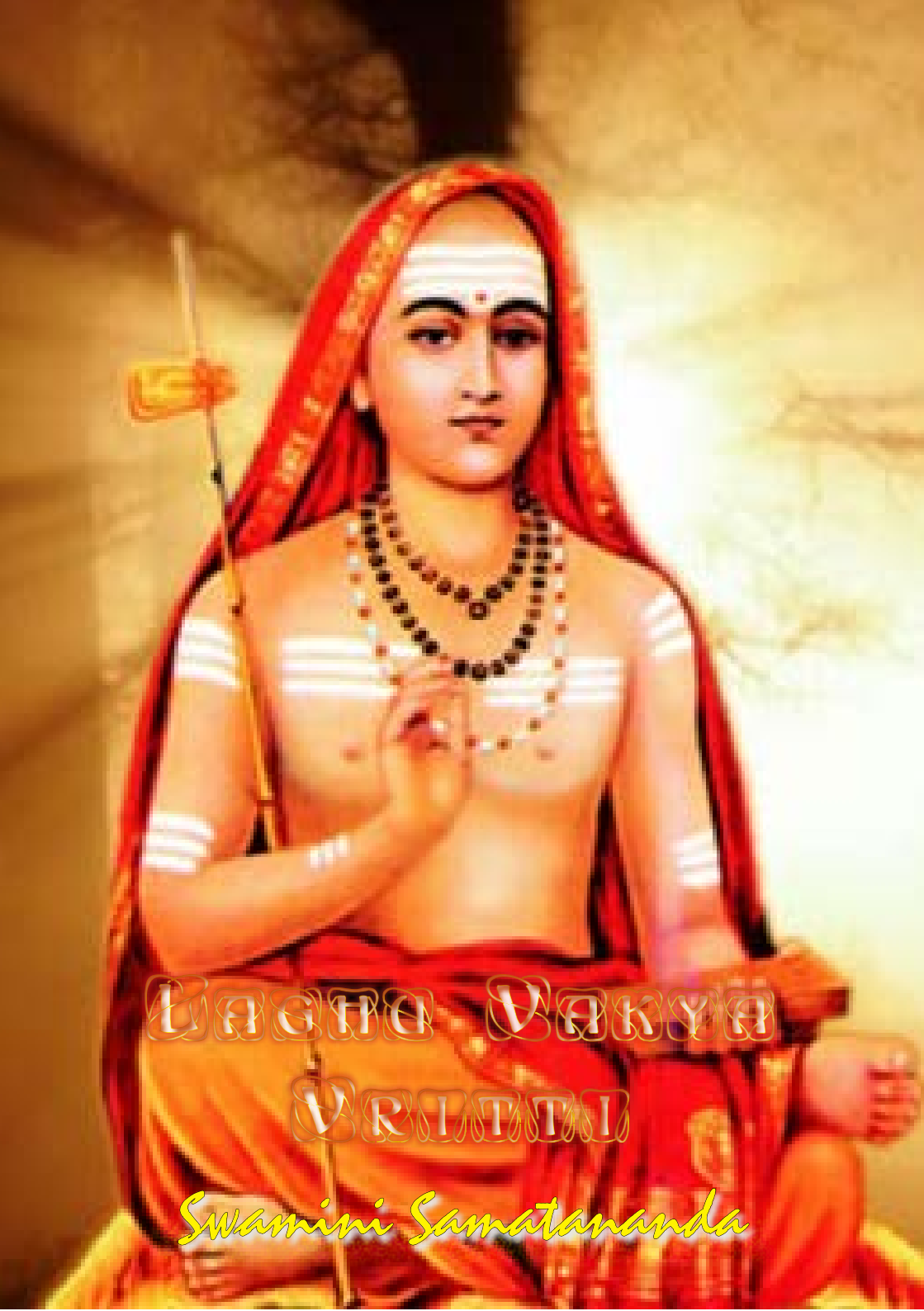
This is negative Karma, which brings doubt regarding our results outside, and two it is always a burden. Failure is unaffordable, it is death, life is full of stress. Even success brings its prob-

lems, the most visible is arrogance. So whether it is success or failure - it is problems all the way. The adrusht aspect of such karma is also very terrible. We start with few desires, and our backlog keeps on increasing continuously. Obviously not the right way to live.

Akarma:

Akarma implies the karma of enlightened ones. Those who are aware of the timeless truth of themselves and life, see that one divinity which is the self of all, which is complete & infinite. Every action of such enlightened souls is a manifestation of their fulfillment and love. There is no division and fragmentation in them. They do yet they dont do anything. This is the ultimate state of spiritual blossoming. Right Karma finally helps us to lead to this Akarma state of existence.

Om Tat Sat


LAGHU VAKYA
VRITTI
Swamini Samatananda

Shloka - 04

जागरस्वप्नयोरेव
बोधाभास विडम्बना।
सुप्तौ तु तल्लये शुद्ध
बोधे जाड्यं प्रकाशयेत्।।

The vyavaharic activities of Jiva (reflected-consciousness) are clearly seen in the states of waking and dreaming; whereas in deep sleep everything is unmanifest, veiled by ignorance. Pure Consciousness reveals that ignorance.

Laghu Vakya Vritti

angati:

In the previous shloka the Revered Acharya unfolded the story of the Jiva. How a Jiva is born, how it gets deluded by Jivabhava and how the endless journey of samsara comes about. Having enumerated thus, in the following shloka the Acharya reveals the means to discriminate between

the Bodhabhas and Shuddh-bodhah (Reflected Consciousness & Pure Consciousness). This Viveka is brought about with the help of the three states of waking, dream and deep sleep state. The Jiva's bondage and liberation depend upon this capacity to discriminate and clearly see the Bodhabhasa and Sakshibodhah.

The Vivek :

Every Jiva's life is a continuous movement and transition in and from the three states of existence which are the Waking state, the Dream state and the Deep sleep state. Every moment of one's life the Jiva has an experiential journey in one state or the other. It is so amazing to see

that the three states of existence we live in and take for granted are a living scripture to awaken us to the Real truth of the Self.

The three states of existence not only reveal the play of reflected consciousness (Bodhabhaasa) in the waking and dream states but also unfold how Pure consciousness (Bodha) is the underlying substratum in and through all the three states without which the existence of the three states would not be possible. The entire discussion in this shloka is to help us discriminate and discover Pure consciousness from the reflected consciousness wherein the three states of existence work as pointers to Pure Consciousness.

As we studied in the previous shloka Bodhabhasa is the manifested or reflected consciousness in the Intellect which enlivens the body, sense, mind and intellect and in this manner the Jiva is born. The entire play of birth, growth, changes, death, experiences, and thoughts is seen in the reflected consciousness. This reflected consciousness is an object of my knowledge. I can see the entire play of it in the body and mind. The question that arises here is which is the light which enables me to see the entire play of

the world, the body and mind? Who is conscious of this entire play of birth, death and changes? This is the truth that needs to be discovered. Can we become conscious of this fact? Which is the light that helps illumine everything other than Me. We do not focus on this dimension and therefore identify with the body mind and intellect and fail to see in whose light am I seeing this entire play. So let us discover this fact through the three states of existence.

In the Waking state the mirror in the form of the Intellect has as though manifested and therefore there is a reflection of consciousness and so a Jiva with a sense of individuality, a sense of enjoyership and doership is born. In the waking state this Jiva goes through vivid experiences of the world by his

senses, mind and intellect. All the experiences and thoughts in the waking state are born in a point in time, they undergo change, and also die in a point in time. Everything in the waking state shares this story of birth, existence, change and death. This is what the Scriptures call as the play of reflected consciousness - Bodhabhasa vidambana.

Similarly, in the Dream state too a world of vivid experiences is created based upon my likes, dislike, my obsessions and my sub-conscious mind. I experience varied emotions like joy, sorrow, fear, peace and havoc in the dream state

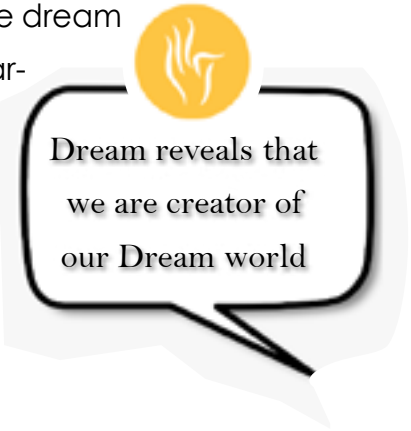
all similar to the waking state.

In Deep Sleep state all manifestation goes into unmanifest, a state of ignorance. It is a state where nothing is manifested. The mind and intellect cease to function as the reflecting mirror and we glide into a state of thoughtlessness where even my individuality and ego cease to exist. Yet there is something which is the case of my discovery.

Now all these three states are a divine experience of learning the truth of the Self. In the waking state all experiences are bound by the limitations of time and space. All experiences come and go.

But there is a light which illumines all changes. This is the light of 'I' as the Seer, as Consciousness who is aware of all changes, all coming and going. Pure Consciousness, the 'I' illumines everything effortlessly and without any change. This reveals Pure Consciousness as the substratum which is beyond the limitations of space and time.

Similarly, it is in this light alone that we see our dreams. The dream state is nothing but my own creation which is based upon my likes and dislikes, my obsessions and my subconscious mind. In the dream state I can see very clearly that I am the creator, the dream is sustained in me and dissolves in me. I am that Con-



sciousness which is the substratum of the Dream state too.

The Deep sleep state is extremely interesting. In the deep sleep state, the mind and intellect glide into oblivion. The tired projecting mind is inactive. There are no thoughts, no experiences. Even the sense of individuality, my ego, goes back in the seed state. There is nothing, on waking up we say there was nothing. Now here is the most interesting and amazing part - In which light am I able to see the nothingness? In which light I say I slept well when I wake up. This is the light of the Self which is self-effulgent, effortless and unchanging. That is consciousness.

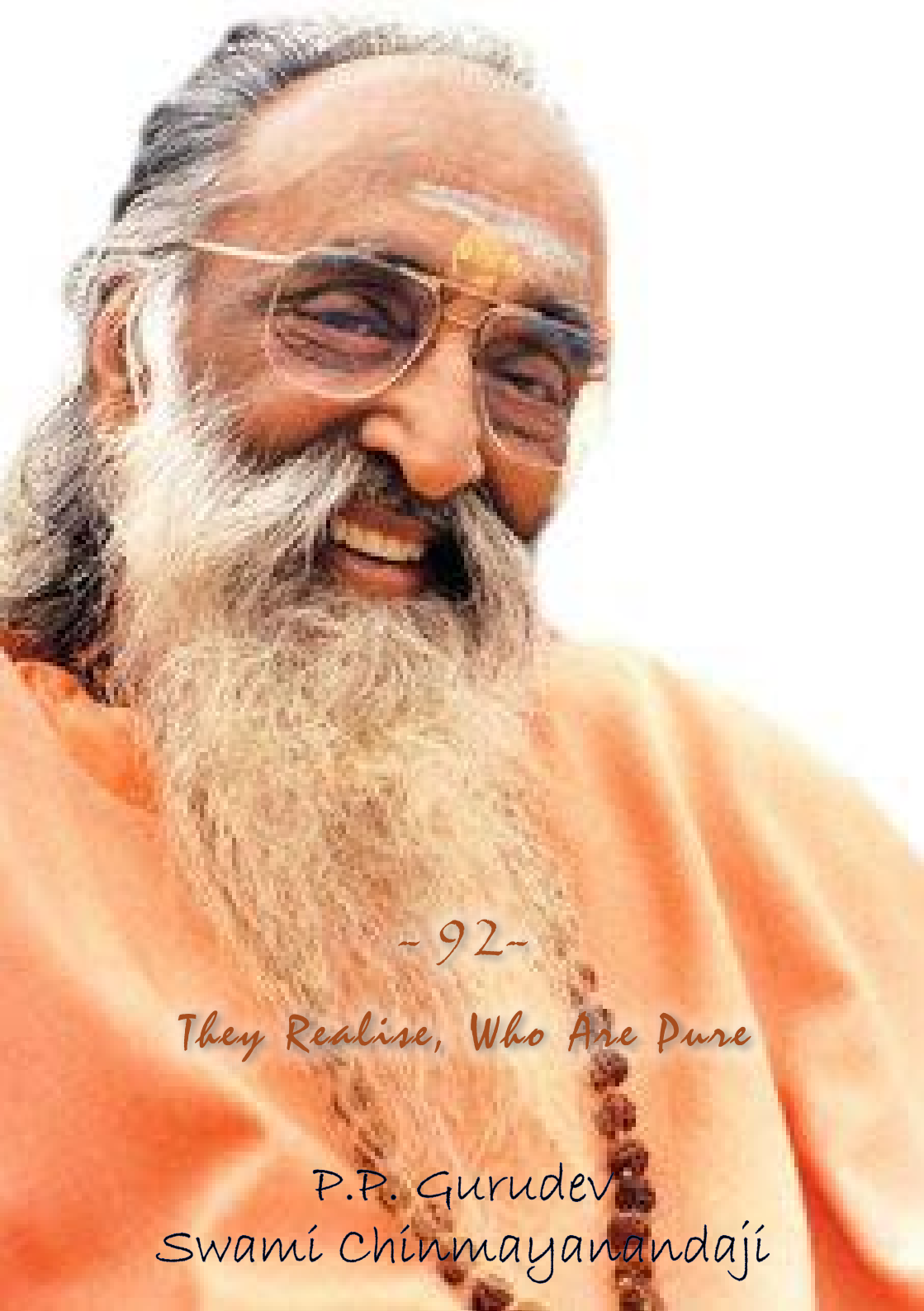
Many a time peo-

ple emulate the state of deep sleep in meditation. But that is not true meditation nor is it a state of samadhi. We go into deep sleep out of fatigue. We sleep for hours together but It does not end my sense of limitation, my sorrow and my seeking. Nothing changes fundamentally. It is just that for some time there are no thoughts, no sense of individuality but on waking we come out as the same limited Jiva. This is because there is no knowledge. When all thoughts are dropped because of the realization that I am not this body, mind and intellect, but I am the pure consciousness that is samadhi. The fundamental difference in deep

sleep and samadhi is that of ignorance and knowledge of the Self. And the knowledge of the Self is possible only in the waking state.

These three states are unique, divine and are classic pointers to see the truth. We do not need any new experiences to awake to the truth of the Self. We need to learn the right lessons from these experiences. There is a light in and through all the experiences in all the three states. That which we all seek to be permanent is not an object outside. It is awakening to the light of the Self. We cannot discover the permanent, the complete in

that which is changing and impermanent. The play which is constantly a flux of change is the play of Maya, an illusion. It is pure consciousness which is self-effulgent, changeless, effortless, beyond the limitations of time and space and it is that substratum where the play of Maya takes place. I am that light. The capacity to discriminate between the reflecting consciousness and consciousness and to see the fact is liberation.



~ 92 ~

They Realise, Who Are Pure

P.P. Gurudev
Swami Chinmayanandaji

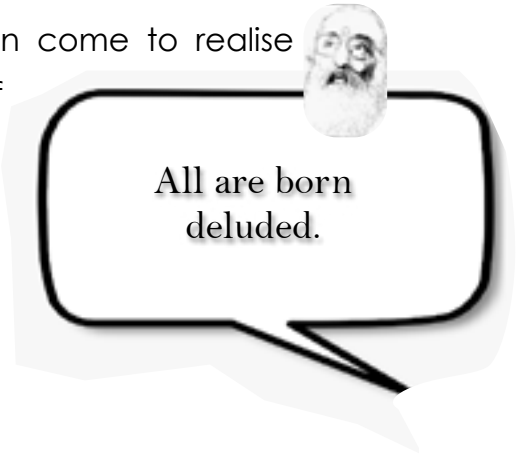
The Art of Man Making

A careful student of the Geeta, may, in the course of his study, come to despair at his own inescapable tragedy. For was it not said that all beings are born with vasanas, and so all are deluded "from birth itself" ? So every student is ready to feel cheated rather than inclined to use his logic to see the truth in the scriptural statement. If we are not born with delusion, realisation is redundant. We would then all be

born with Wisdom the full realisation of the Infinite Conscious-ness. We would already know then that God, world and man are all our own expressions through different types of matter equipments.

Spiritual science is to help the imperfect to gain Perfection; for the mortal to climb the peaks of Immortality. It is for guiding men from darkness to Light, from delusion to Knowledge, from entanglements to Freedom. There is nothing to despair in the statement that "all are born deluded".

Who then can come to realise this State of Pure Con-sciousness? The Geeta



The Art of Man Making

Acharya lovingly answers, Those men of virtuous actions, whose sins have come to an end, they, freed from the delusion of the pairs of opposites, come to worship Me with firm resolve.

The Supreme is nearest to us, It being the very Consciousness that illumines our thoughts. Yet, strange enough, we fail to acknowledge this divine Spark because of our preoccupation with the mind and its illusions.

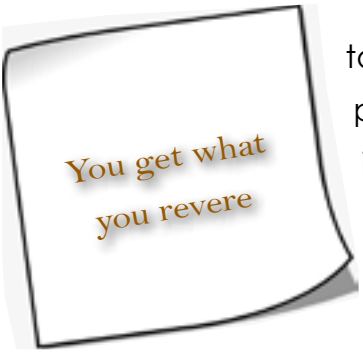
We become readily identified with the mind-intellect equipment because of the force of our vasanas, and these are called in religion

as "sins". In fact, "sin" is that which creates disturbance in the mind, and "merit" is that which quietens and calms the mind. Vasanas gurgle as desires in the intellect, which precipitates agitations in the mind, which pushes the body into its fields of activities. Where vasanas have ended, there desires, thoughts and actions have ended. There the Pure Self, the Infinite Consciousness, is realised. Therefore, Krishna asserts, men of virtuous actions when they exhaust their vasanas, they become sinless. Then with a peaceful mind, in single-pointed attention, they come to seek and serve the Self. And this is possible as they are no more tossed about by the delusion of the pairs of opposites, and obsessed by their passions and lusts. In short, they are no more identified with the mind. On being released from its

endless demands, they are able to meditate and identify themselves with the Infinite Consciousness in them.

The seekers now become freed from the mind the seat of all pairs of opposites. Thereafter, they are able to steadily and intensely meditate upon the glory of the Self: "they worship Me with firm resolve".

Thus, "though I as the essential Consciousness in all am nearest to everybody", Lord Krishna in effect confesses, "yet only few evolve and become fit to recognise and realise Me". This realisation, when it comes, is always complete and



total. It is not a partial experience of only the meditator's own divinity, but it is a total revelation that the entire universe is but the One Supreme Self only.

Lord Krishna hints at this revelation and says: Taking refuge in me, those who strive for freedom from old age and death, they come to know Brahman, the Supreme Self, the inner Self and all actions too. Identifying with Me, the Self, those who strive to get away from the sorrows of decay and death in the finite mortal world, they do come to real-

ise the Supreme Self in its entirety. Explaining what this Brahman is, Krishna spells out and says, Brahman, not as the Self in all, but as the innermost individuality in each expresses Itself in all activities of the body, emotions of the mind and thoughts of the intellect.

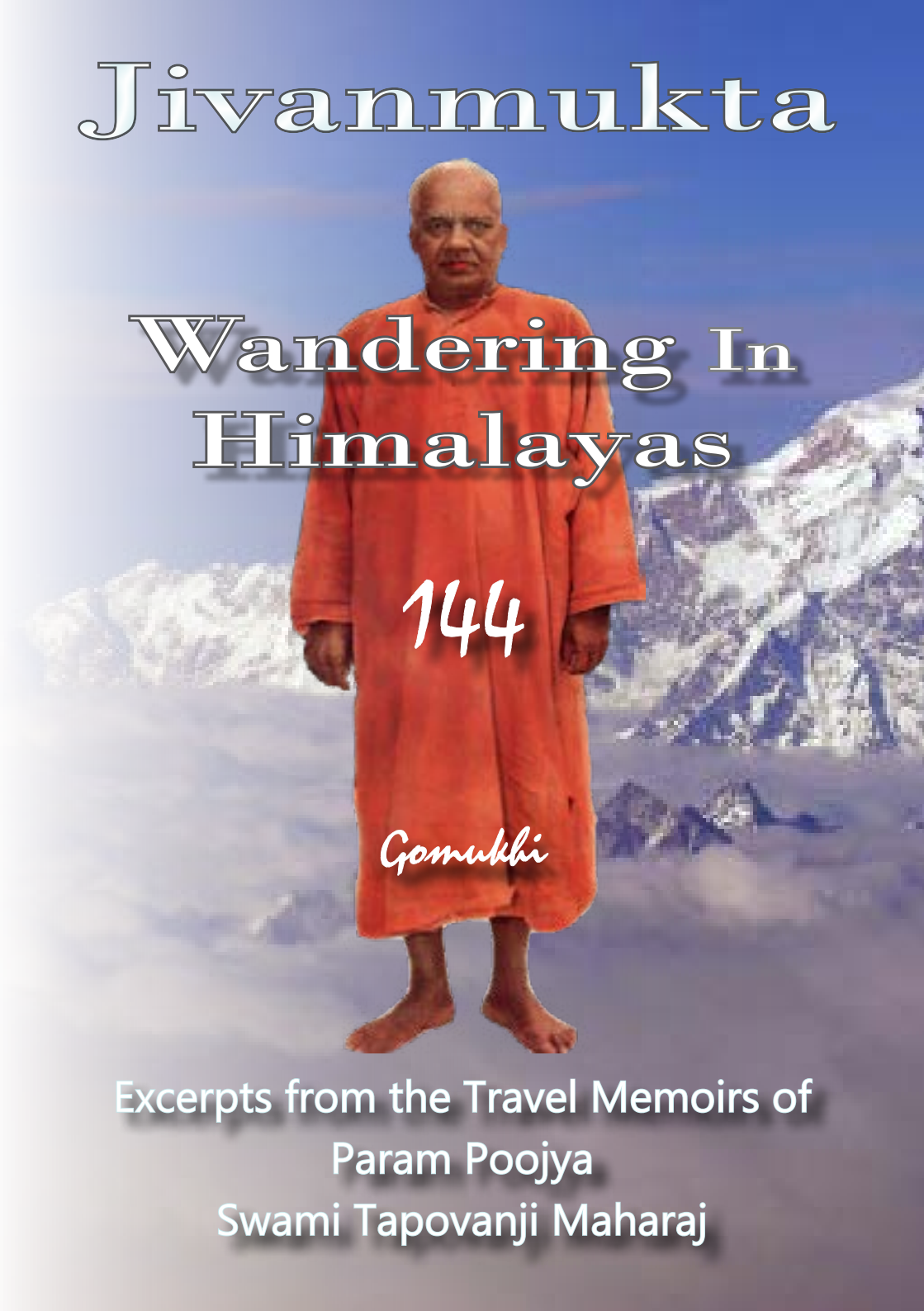
Such rare men who have realised the Self to be the very essence in them, the very vitality in their sense-organs and the very dynamism in all their natural functions, they, steadfast in their devotion to the higher Consciousness, "know Me even at the time of death. Death is the greatest challenge in life for every mortal man.

The Art of Man Making

Even at that horrible time, the awakened Man of Realisation is firmly rooted in his experience of the Immutable, Infinite Consciousness divine.

Jivanmukta

Wandering In Himalayas



Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

h Narada! Overhead is an extensive plateau. Near it grows a variety of Divine flowers, creating a lovely garden. There is the site of Shree Gomukha, the place where the sacred Ganga emerges into the world. Of all the places on earth, it is the holiest. It is celebrated innumerable songs by great Rishis. It is surrounded by high, snow-clad peaks. It stands close to Heaven

and is occupied by the gods. In that beautiful place, from a huge formation of snow shaped like the mouth of a cow, the Ganga issues forth to purify the world and wash away the sins of the dwellers of the earth.
In these words I have endeavored to describe Shree Gomukha in Shree Gangotari kshetra Mahatmaya.

According to men acquainted with the region, the distance between Gangotri and Gomukhi is 18 miles. But the surveyors of our time have established that it is no more than 10 miles. It was in 1932 that I made my first journey to Gomukhi. Since 1936 it has become an unbroken rule with me to visit Gomukhi every year. Like a lover fascinated by the charms of his mistress,

I have been loth to leave Gomukhi, having been captivated by her charms.

From early July to the beginning of September, the weather is comparatively warm and this is the period most suitable for a pilgrimage. There are difficulties along the route and consequent hardships, for there is no beaten track. All that one can do is to step upwards, slowly and continuously along the bank of the slender Ganga which makes its way downhill. These are the conditions at this moment, but even now signs suggest that in the not too distant future a good road wil be constructed to connect Gomukhi with the rest of the world.

STORY
Section

The Story of Kapidhwaja

Hanumanji was present on Arjuna's chariot as a flag during the Kurukshetra war. He was there to bless Arjuna and hear the message of the Gita from Lord Krishna.

Hanumanji was the first to hear the Bhagavad Gita from Lord Krishna, followed by Arjuna, Sanjay, and Barbarik.

The Story of Kapidhwaja

Arjuna is also known as Kapi-dhvaja because of Hanumanji's presence on his chariot flag.

Before the Kurukshetra war, Arjuna went to the Himalayas to offer prayers to Lord Shiva. On the way up He met Hanuman and during the conversation, Arjuna wanted to know how great an archer Lord Shree Ram was.

Hanuman said that Shree Ram was the greatest archer ever to which Arjuna asked:

If Shree Ram was that great an archer, why did He take help of Vanaras

in building the bridge across the sea? He should have accomplished it with his arrows. Arjuna flaunted that he could easily build a bridge with his arrows.

Hanuman understood the arrogance of Arjuna and thought it would lead to his downfall in the Mahabharata war. Therefore, He decided to teach him a lesson.

Hanuman then asked Arjuna to build a bridge over a nearby pond as He wanted to see if it can take his weight. Arjuna said that this is a very simple job for him.

Hanuman then asked what if the bridge breaks?

Arjun said that he will self immolate (kill himself by burning) if the bridge breaks, Hanuman agreed.

The Story of Kapidhwaja

Arjuna built the bridge across the pond, but the moment Hanuman put a single foot on the bridge, it broke into pieces.
An ashamed Arjuna decided to end his life.

Suddenly a Sanyasi appeared there and wanted to know what was happening.
When the Sanyasi heard the story, he said that Arjuna need not self immolate as there was no witness to the incident.

Hanuman also agreed and Arjuna built the bridge again in the presence of that Sanyasi.

This time Hanuman walked on the bridge and it did not break. When Hanuman looked

under the bridge, He found a tortoise holding the bridge supporting it.

Hanuman immediately realised that the tortoise was Shree Krishna.

Shree Krishna then appeared before them in His true form and both Hanuman and Arjuna fell on his feet.

Krishna says,
I am Ram, and I am Krishna. I protected your bridge from collapsing, Arjuna. May this be a lesson in humility for you. Vanity and pride undo the best of men. Dear Hanuman, you should have known better than to humiliate Arjuna. He is a fine warrior, one of the

best of his times. How could you drive him into giving up his life?

Arjuna and Hanuman sought the Lord's forgiveness and He blessed them. "As an act of remorse, I shall stabilize and protect your chariot in the great battle that is imminent", said Hanuman.

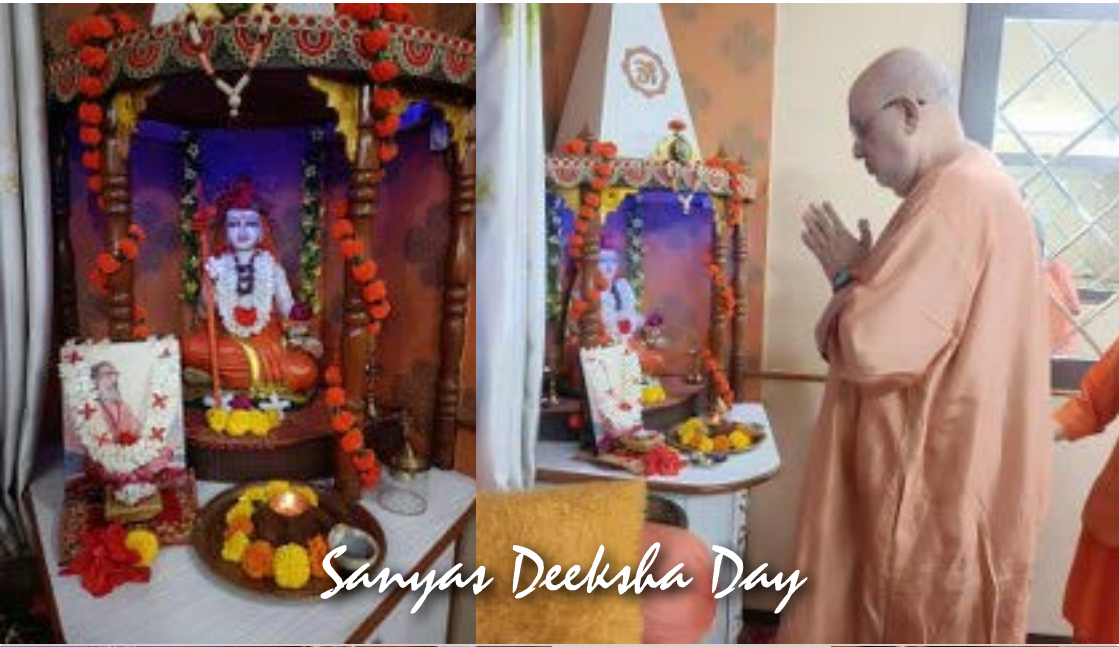
"So be it. You shall be present on the banner of Arjuna's chariot when he rides out to do battle in the great war of his age that is to come."

Thus in the war Hanuman was present on the flag.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Ashram News



Sanyas Deeksha Day

'Samapan' of Online Gyan Yagna

Ashram News

Poojya Swamini Amitananda

Subject: Tattva-Bodha

Online Vedanta Classes

Poojya Swamini Samatananda

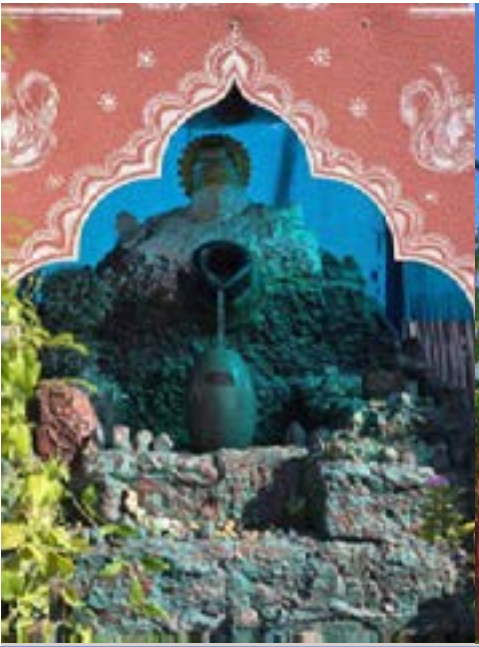
Subject: Gita Chapter-7

Ashram News

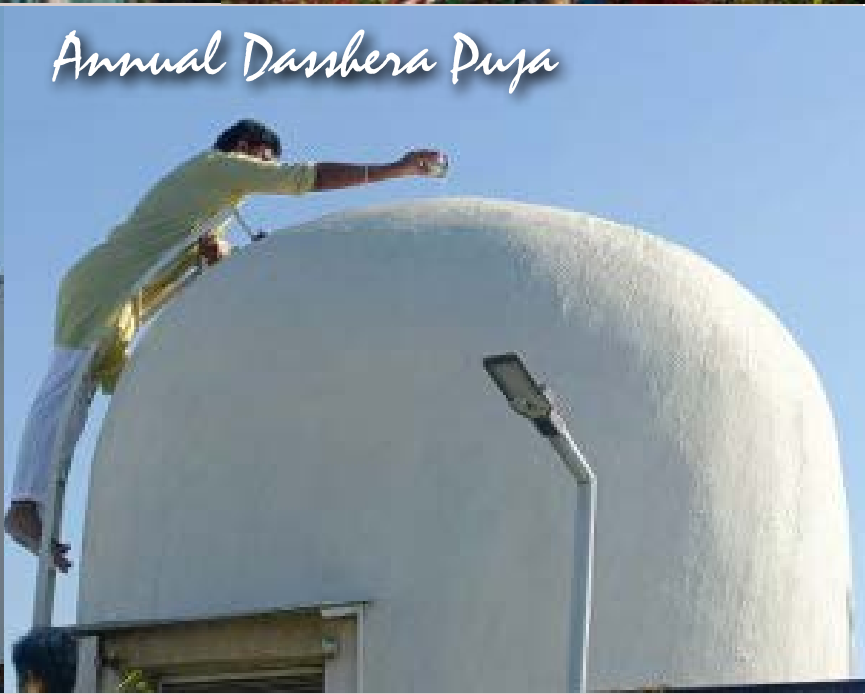
Online Ekadashi Podcast

Poojya Swamini Poornanandaji

Ashram News



Annual Dasshera Puja



Ashram News

Ashram News

Vijaya Dashmi Ashram Sthapana Day

Celebrating 30 glorious years

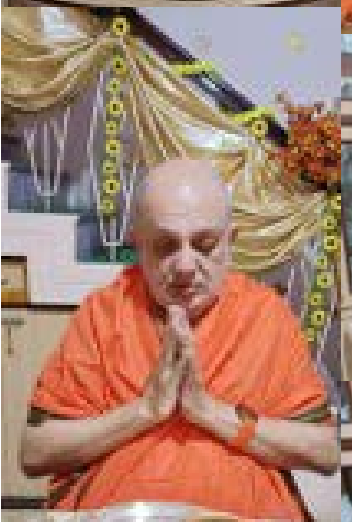
Ashram News

Om Namah Shivaya

Shiv-Puja by Angad Kapoor

Ashram News

Sanyas Deeksha Day Bhandara



Tasmai Sri Gurave Namah

Ashram News

Decorations reveal Devotion

Ashram News

Laxmi Pujan on Diwali

@ Ashram, Indore

Ashram News

Celebrating Dipawali

Festival of Lights

Ashram News

@ Ashram, Indore

Ashram News

Dipawali Blessings

@ Ashram, Indore

Ashram News

Ashram News

Completion of Kitchen Renovation

Ashram News

Ashram News

Gau Sewa on Nav Varsha

Ashram News

Ahilya Mata Gaushala

Ashram News

Renovated & refurbished Ashram Kitchen

Ashram & Mission Programs

Daily Class (Ch-4) of

Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Online Vedanta Class

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Published by:
Vedanta Ashram, Indore